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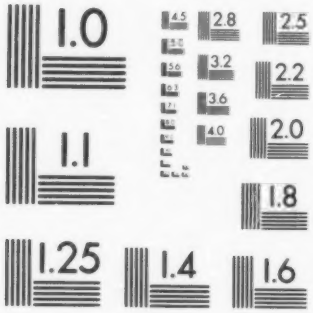


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# Multiculturalism in Saskatchewan

## The Report of the Task Force on Multiculturalism

September, 1989

Presented to the
Ministers' Committee
on Multiculturalism

90-01043/

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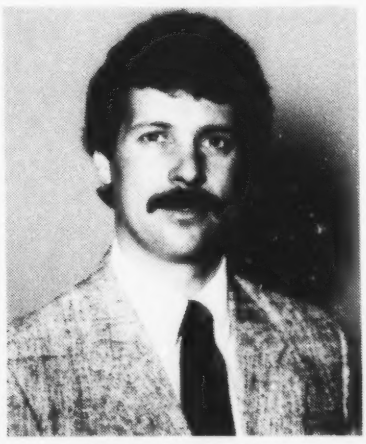

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Hon. Colin Maxwell
Minister

Public
Dialogue on
Multiculturalism

September, 1989

The Honourable Colin Maxwell, Chairperson
Ministers' Committee on Multiculturalism

Dear Mr. Maxwell:

I am pleased to present the report of the Task Force on Multiculturalism to you.

As part of the process which preceded the preparation of this report, the Task Force conducted a series of Public Dialogues with the people of Saskatchewan. We met with hundreds of people from all parts of the province. Time and again we were impressed by the commitment that Saskatchewanians have to multiculturalism, and by their equally strong commitment to this province and to the country of Canada. It became obvious that multiculturalism benefits us all, that it makes life richer, deeper and more personally fulfilling.

The members of the Task Force are confident that the recommendations in this report will enhance multiculturalism in our province and thus make Saskatchewan a better place in which to live.

Yours respectfully,

Ernie Epp
Chairperson, Task Force on Multiculturalism

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# Executive Summary

The Task Force on Multiculturalism was appointed in July, 1988, by the Honourable Colin Maxwell, Minister of Parks, Recreation and Culture. The mandate of the Task Force was to review all aspects of multiculturalism in Saskatchewan, including the related topics of immigration and settlement.

In carrying out this mandate, the Task Force initiated a series of Public Dialogues with the people of Saskatchewan. The Dialogues provided for both formal presentations and informal conversations. To the comments heard at the Public Dialogues, the Task Force members added their own knowledge and experience of multicultural issues. Additional information was drawn from the proceedings of the Multicultural Youth Forum held in late 1988. The result is a series of recommendations relating to all aspects of multiculturalism.

## Recommendations:

The Task Force on Multiculturalism recommends:

1. **Multiculturalism Secretariat**

   1.1 that the Government of Saskatchewan establish a Multiculturalism Secretariat.

2. **Process**

   There are no recommendations in Section 2.

3. **Education**

   3.1 that educational institutions at all levels recognize that, to be prepared for the future, individuals in our society must be able to work with people of many different cultures and that educational institutions act upon this recognition by ensuring that all curricula and programs are sensitive to multicultural issues.

   3.2 that the Department of Education formulate and implement a policy on multicultural education.

   3.3 that the Department of Education require that, in order to be certified to teach in Saskatchewan, all teachers must have at least one university course relating directly to multicultural sensitization and awareness.

   3.4 that school boards develop and implement multicultural education programs.

   3.5 that the school environment respect and respond to the cultural needs and values of its total student population.

   3.6 that just as the language arts are implicit in all school curricula, sensitivity to multicultural concerns be reflected in all required areas of study.

3.7 that the Department of Education establish a program branch to include ESL, Heritage Languages and Multicultural Education similar in structure and mandate to the Official Minority Language Office.

3.8 that provincial ESL services be coordinated and monitored through the Department of Education.

3.9 that provisions be made for certification of ESL teachers.

3.10 that ESL training be available to all adults wishing to upgrade their language skills in preparation for fuller participation in society.

3.11 that ESL training for adults be competency-based rather than time-based.

**4. Heritage Languages**

4.1 that the Department of Education make accessible, well-supported heritage language instruction a priority in Saskatchewan.

4.2 that the Department of Education assume responsibility for the delivery of all in-school and out-of-school heritage language programs, K-12.

4.3 that the universities establish programs to train and certify heritage language teachers. The competence of the teachers in the heritage language must also be assessed.

4.4 that all heritage language classes, including out-of-school classes, offered at the Grade X, XI, or XII level and taught by certified heritage language teachers, be eligible for credit.

4.5 that the Department of Education acquire or develop curriculum and resource materials for the heritage languages of Saskatchewan.

4.6 that the Department of Education provide financial and professional support to all heritage language instructors who wish to develop authorized courses in heritage languages.

4.7 that the Department of Education ensure that school boards make facilities and instructional equipment available to all heritage language classes at no cost.

4.8 that the Department of Education direct school boards to make in-school heritage language programs accessible by not offering them in conflict with programs in the official languages.

4.9 that community-run heritage language programs continue to be structured so that they reflect the aspirations of the community.

**5. Racism/Discrimination**

5.1 that the Government of Saskatchewan mount a massive public awareness campaign against racism at all levels and all areas of society.

5.2 that a positive image of the Aboriginal population and of all other minority populations be promoted throughout all government programs.

5.3 that the Department of Education review existing curricula and authorized instructional materials to remove racist content and that the Department provide leadership in the development of programs and materials which provide positive images of all racial and ethnic groups.

5.4 that the government implement a program to identify and remove institutional racism within its departments and agencies.

**6. Aboriginal Concerns**

6.1 that the multicultural policy of Saskatchewan recognize the Aboriginal peoples as the original multicultural society in this province.

6.2 that government departments and agencies consult with the Aboriginal community when developing programs that will affect this community.

6.3 that the Department of Education develop curricula in consultation with representatives of the Aboriginal population to meet the educational needs of students from this population.

6.4 that the Department of Education provide adequate financial and human resources for the development and production of materials suitable for use in northern schools.

6.5 that the Aboriginal community be encouraged to promote a positive image of its people by documenting and disseminating information on its successes and contributions to the development of Saskatchewan.

**7. Immigration**

7.1 that the government of Saskatchewan, through its policies and programs, recognize the diverse needs of immigrants as these needs evolve from settlement to multiculturalism.

7.2 that the Department of Human Resources, Labour and Employment develop a comprehensive settlement policy and program for immigrants coming to Saskatchewan.

7.3 that accessible ESL and lifeskills programs be developed to recognize the special needs of immigrant women.

7.4 that the proposed Multiculturalism Secretariat provide a cooperative leadership role regarding the progressive evolution of immigrant needs from settlement to multiculturalism.

**8. Human Services**

8.1 that cross-cultural training be considered an essential component of educational programs for those involved in health, law enforcement, justice, and social and human services.

8.2 that those delivering human services more adequately represent the minority groups to whom these services are being delivered.

8.3 that public service information be produced and stored electronically in the many languages of Saskatchewan's population for rapid and cost-efficient dissemination.

8.4 that a supply of interpreters be available for those working in human service areas.

**9. Employment**

9.1 that the Government of Saskatchewan recognize the importance of meaningful employment to all individuals and vigourously support employment enhancing programs.

9.2 that the Government of Saskatchewan recognize that proficiency in the English language is a prerequisite for meaningful employment opportunities.

9.3 that ESL programs be made available to all persons whose first language is other than English and who need to upgrade their level of English proficiency to meet acceptable standards for employment, and that ESL programs be competency-based rather than time-based.

9.4 that the Government of Saskatchewan reduce the barriers to meaningful employment for immigrant women by providing:

a) adequate language training
b) employment equity initiatives
c) special human services (e.g., day care, counselling, crisis centres)

9.5 that an immediate review of existing certification procedures for members of professions and trades who have been trained outside Canada, be undertaken.

9.6 that the Government of Saskatchewan monitor employment equity practices and ensure their implementation in all government departments and Crown Corporations within three years.

9.7 that employment equity programs be expanded to include visible minorities as one of the target groups.

**10. Media**

10.1 that multicultural components be integrated into training programs for media personnel.

10.2 that the media take the initiative in promoting multiculturalism and avoiding ethnic and racial stereotyping in their programming and practices.

10.3 that the media have a representative multicultural cross-section of persons in publicly visible positions.

10.4 that the media deliver programs in languages in addition to Canada's two official languages.

10.5 that more media productions be developed to reflect the multicultural lifestyles of Saskatchewan's people.

10.6 that the uniqueness of northern Saskatchewan be recognized through the development of more culturally relevant programming.

### 11. Business Potential and Tourism

11.1 that the Department of Economic Development and Tourism actively promote its Community Tourism Assistance Program and its Business Resource Centres for the benefit of the province's diverse multicultural and ethnocultural groups.

11.2 that the provincial government nurture the under-utilized linguistic and cross-cultural expertise in Saskatchewan to increase international trade and investment.

11.3 that the Department of Trade and Investment recognize the entrepreneurial resources of immigrants and establish a business opportunities program designed specifically for them.

### 12. Funding

12.1 that government departments provide adequate funding for the implementation of all the recommendations contained in this report.

12.2 that information regarding funding from the lotteries and the federal, provincial, and municipal governments for multicultural programs and related activities be consolidated in one document and widely disseminated.

12.3 that funding agencies recognize the need of multicultural, ethnocultural, and immigrant settlement organizations to have paid staff for the delivery of programs and services.

12.4 that in order to make most effective use of human and financial resources, operational funding be provided to multicultural, ethnocultural and immigrant settlement organizations for long-term planning of program and special project development.

12.5 that a matching grant program for multicultural facilities be established for capital and start-up programs.

12.6 that the Saskatchewan Arts Board give increased attention to artists who portray an ethnic focus.

### 13. Facilities

13.1 that the provincial government encourage and support the development of cultural and multicultural centres throughout the province.

13.2 that it be ensured that the multicultural and ethnocultural organizations have access to adequate office space and equipment at reasonable cost for the delivery of their programs and services.

13.3 that the provincial government provide funding assistance for new and existing institutions, such as museums and galleries, which reflect the multicultural composition of Saskatchewan society.

### 14. Consultation and Representation

14.1 that provincial and local governments ensure that the multicultural diversity within their jurisdiction be reflected in their appointments to boards, commissions and committees.

14.2 that all government departments and agencies, in developing their programs and policies, undertake extensive consultations with the multicultural community.

14.3 that consultations be undertaken with residents of northern Saskatchewan prior to the establishment of policies and the undertaking of initiatives which affect them.

### 15. Saskatchewan's Multicultural Act

15.1 that the Saskatchewan Multicultural Act be revised to reflect the broadest concept of multiculturalism in Saskatchewan.

# 1. Introduction

Saskatchewan has always been a province with a multicultural population. The Indian nations who lived here for many thousands of years were diverse in their language, customs and traditions. Around the turn of the century, thousands of immigrants from many European countries settled here, bringing with them a variety of ethnocultural traditions. In recent years, immigrants from Asia, South America, Africa and other parts of the world have further increased the diversity of Saskatchewan's population.

During the past decade, there has been a heightened awareness of the multicultural nature of our province. Several factors have contributed to this heightened awareness. Many people have recognized that inequalities exist in educational, health and employment opportunities and that at least some of these inequalities are related to multicultural issues. As the composition of the population changes, the importance of intercultural and interracial understanding increases noticeably. As well, growing and maturing multicultural and ethnocultural organizations have made known their members' special needs and concerns.

It is against this background — a society with a long tradition of multiculturalism and a new awareness of this tradition — that the Honourable Colin Maxwell, Minister of Parks, Recreation & Culture, announced on July 11, 1988, the establishment of the Task Force on Multiculturalism. The mandate of the Task Force was to review all aspects of multiculturalism in Saskatchewan, including the related topics of immigration and settlement. More specifically, the Task Force's terms of reference were:

1. To examine current legislation, policies, programs and practices of the Government of Saskatchewan, its corporations and agencies, which relate directly and/or indirectly to multiculturalism, including immigration, and to the ethnocultural communities.
2. To prepare an information paper on current government and non-government (public) multicultural activities, structures, and funding.
3. To participate in, and encourage, public dialogue via a formal presentation of briefs and open dialogue in Saskatchewan communities and to invite participants to comment on current multicultural legislation, policies, and programs and to make proposals for future directions.
4. To prepare a final report for submission to the Ministers' Committee on Multiculturalism, containing recommendations for the direction of multiculturalism in Saskatchewan as pertaining to legislation, policy, programs and structures.

The Task Force carried out its responsibility by initiating a series of conversations with the people of Saskatchewan. These Public Dialogues on Multiculturalism were structured in a way that encouraged interaction between the Task Force and the community. The setting was kept informal and there was a deliberate attempt to create a warm, cooperative atmosphere.

The people who took part in the Public Dialogues spoke from several different perspectives. Some talked about the needs of new immigrants, some about the goals of ethnocultural communities which have been part of the Saskatchewan scene for several generations. Others spoke about the proud heritage and present-day concerns of Saskatchewan's Aboriginal peoples. Still others talked about what multiculturalism means to them personally. Some speakers represented educational or cultural

organizations; others represented only themselves.

Regardless of their perspective, however, many speakers made similar points. Many spoke, almost in the same breath, of their pride in their ethnic heritage and of their pride in being a Canadian. It was emphasized repeatedly that there is no conflict between identifying oneself both as a member of an ethnic group and as a Canadian; rather, the two identities enrich and enhance each other.

Many talked about their desire to retain their cultural identity and their fear that this identity will be submerged in the dominant culture. Because their cultural identity is an integral part of their personalities, anything that diminishes it also diminishes them as individuals and as human beings. They spoke of their wish to have their cultural identity respected and appreciated by members of other cultural groups and by the Saskatchewan population as a whole. They also spoke of the important role that educational practices and heritage language studies play in cultural retention.

Another topic mentioned frequently was the need for a progressive multicultural policy. Many speakers requested that the Saskatchewan government institute such a policy, believing that it would lead to a greater understanding and acceptance of a multicultural way of life, which in turn would reduce actual and potential incidents of stereotyping, racism and bigotry. There was a strong belief that informed acceptance of others is essential to harmonious interaction.

The role of government, in the view of many of the presenters, is to facilitate the growth and self-determination of the multicultural community. They stressed that while the members of this community are capable of determining their own needs and directions, they need the consistent and considered support of government if the vision of a truly multicultural society is to be realized.

The speakers at the Public Dialogues expressed feelings of frustration and anxiety, but they also expressed equally strong feelings of optimism and enthusiasm. Their commitment to a strong multicultural society and their willingness to expend time and energy to reach this goal were obvious.

The Public Dialogues provided a forum in which members of the public could express their dreams, their hopes and their concerns. To this wealth of information, the Task Force members contributed their own knowledge and experience of multicultural issues. Twelve major themes emerged. Each of these themes is discussed separately in this report.

The discussion of each theme begins with a preamble. The purpose of the preamble is to provide the reader with an appreciation of the major issues in that particular area, not to provide a comprehensive overview of the area. The recommendations of the Task Force follow each preamble. Quotations from oral presentations and written briefs are included throughout this report to highlight the public's opinions and concerns. Quotations appear in italics. In some instances, the quotations have been edited by the Task Force to ensure consistency of style.

## Vision Statement

The people who participated in the Public Dialogues spoke with conviction not only of society as it exists today, but also of their vision of society as it might be.

A society which attaches no significance to colour appears at the centre of that vision. In interpersonal and business relationships, in school and in the community — indeed in

all areas of life — people will base their assessment of each other on personal characteristics and behavior, not on skin colour. Individual and institutional racism will have no place in a society where colour and other visible and non-visible differences have no importance.

Equality of educational and employment opportunity is an important part of this vision for the future. Equality of educational opportunity means that no children will ever feel out of place or shamed in school because of skin colour or accent. It means that the educational system will give all children, whatever their background, equal support and encouragement in both their academic and their social development. It also means that schools will provide programs which allow for the optimal development of those students whose learning styles are influenced by their cultural background and those students for whom English is a second language.

Because so many careers today require academic or technical training, equality of educational opportunity is a primary step toward equality of employment opportunity. Beyond this basic foundation, however, equality in the workplace means that individuals will be hired and promoted on the basis of job-related criteria, such as their training and ability, rather than on the basis of their skin colour, facial features or accent.

In the vision which emerged from the Public Dialogues there is fuller recognition of all cultures in government regulations and policy. Those who establish regulations and policy will be aware of the multicultural nature of Saskatchewan's population and will acknowledge that one program or one way of delivering service may not be appropriate for all cultural groups in the province.

The vision includes a new Multicultural Act which will be both comprehensive and sensitive, and a Multiculturalism Secretariat which will co-ordinate all activities of the Saskatchewan government relating to multiculturalism.

Multicultural literacy is another important component of the vision. Knowledge of the customs and traditions of the many ethnocultural groups which make up Saskatchewan society is the first part of multicultural literacy; appreciation of those customs and traditions is the second; an ability to cooperate and work with people from many different backgrounds is the third.

The vision also recognizes that strong ethnocultural communities are necessary for healthy multicultural development. In the words of one presenter:

> *Without a process that works at enhancing the individual ethnocultural communities/groups, we cannot have positive multicultural development. There is no positive, productive and life enhancing multiculturalism without strong ethnocultural communities and groups. Without a commitment to strengthening individual ethnocultural communities and groups, we have assimilation posing in the garb of multiculturalism.*

Finally, the vision includes a recognition that multiculturalism enriches us all and makes Saskatchewan a better place to live. The relevance of multiculturalism to individuals and groups who identify with a particular ethnocultural heritage is obvious, but its benefits do not end there. They reach every citizen of this province. All of our lives are made deeper, richer and more fulfilling because of the strength and diversity of Saskatchewan's ethnocultural traditions.

### Multiculturalism Secretariat

While the enthusiasm, hard work and commitment of Saskatchewan's multicultural community will go a long way toward making this multicultural vision a reality, its realization would be greatly facilitated by appropriate supporting and administrative structures. One such structure would be a Secretariat empowered to deal with the broad scope of multicultural concerns.

Currently, various provincial government departments, including Parks, Recreation and Culture; Education; and Human Resources, Labour and Employment are directly involved in delivering multicultural programs and services. Other departments, including Health; Justice; Social Services; Trade and Investment; and Economic Development and Tourism are also indirectly involved in responding to the needs of the multicultural community. Despite the involvement of eight or more government departments with varying degrees of responsibility for delivering programs and services to the multicultural community, there is no centralized body to deal with multicultural issues in a systematic and coordinated way. Multicultural issues do not have an identifiable focus within the provincial government.

The range of multicultural issues requiring increased attention and interdepartmental coordination extends well beyond heritage languages, immigrant settlement and training in English as a Second Language. It includes racism and discrimination, curriculum development in education, intercultural relations, affirmative action, health programming, and economic development and tourism. Because there is minimal overall coordination of the activities of provincial government departments as they relate to multiculturalism, there are serious gaps in the development of policies and the delivery of services in some of these areas.

The absence of a central agency with responsibility for coordinating the activities of government departments as they relate to multiculturalism makes it difficult for ethnocultural groups to provide input on broad, interdepartmental issues. Lack of a central focus for multicultural issues also places Saskatchewan at a distinct disadvantage when dealing with the federal government and with other provinces which have departments devoted exclusively to multiculturalism. Our government's contacts with other jurisdictions are less systematic and our government has less power and less influence than would be the case if its efforts were centrally coordinated and more unified.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

1.1 that the Government of Saskatchewan establish a Multiculturalism Secretariat whose primary mandate would include the following:

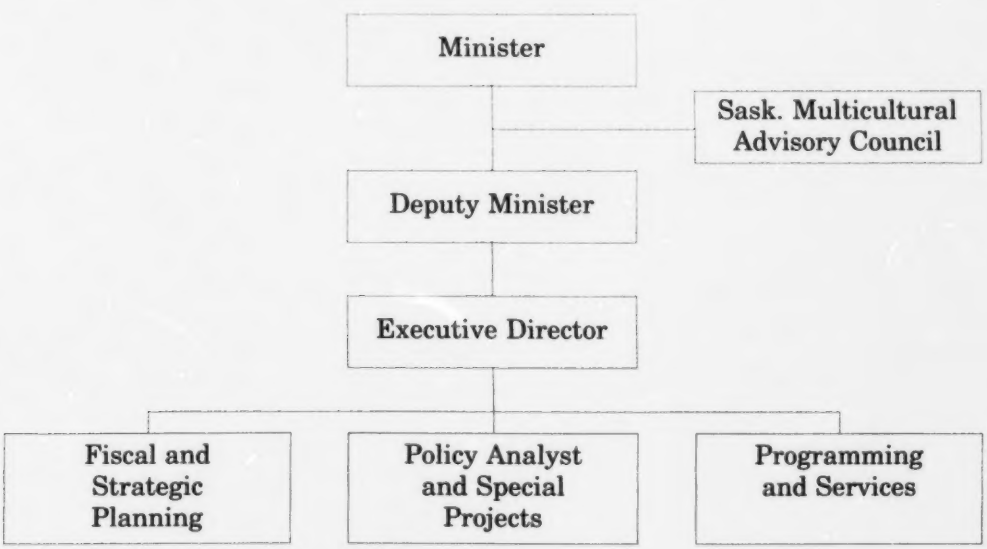
1. To administer the *Saskatchewan Multicultural Act*.
2. To provide a focal point to address multicultural issues and concerns through the established policy development and decision-making structures of government.

3. To provide a cooperative leadership structure within government for the development of initiatives aimed at meeting the needs of the multicultural and ethnocultural communities and of new immigrants.
4. To monitor and coordinate all multicultural programs and services across government departments.

The objectives of the Multiculturalism Secretariat would include the following:

1. To provide government with policy, research and management support services.
2. To develop formal and informal networks to facilitate interdepartmental coordination of programs and services.
3. To coordinate provincial legislation, policies and programs to ensure that the concerns of the multicultural and ethnocultural communities are taken into consideration.
4. To support government departments and agencies in their efforts to address the needs and concerns of the multicultural and ethnocultural communities.
5. To act as a central point of contact for non-government organizations and for federal/provincial matters.
6. To foster a positive image for government in terms of its commitment to multiculturalism.

The structure of the Multiculturalism Secretariat could include, but not be limited to, the following:




Administrative functions of the Secretariat, such as human resources and expenditure processing, could be assumed by an existing government department, thus avoiding duplication and unnecessary costs.

## 2. Process

The roots of the Task Force go back to 1985. At that time, the Honourable Rick Folk, acting on a recommendation from the Saskatchewan Multicultural Advisory Council (a body established under legislation to advise the Minister) initiated a forum held at Fort San and attended by representatives from a broad range of multicultural and ethnocultural organizations. This forum identified and defined important issues in multiculturalism.

The following year, a discussion paper, "Multicultural Futures — Saskatchewan Options", underscored the need for action and in July, 1986, the Ministers' Committee on Multiculturalism was announced by Premier Grant Devine. Members are the Ministers of Parks, Recreation and Culture; Education; Health; Justice; Social Services; Human Resources, Labour and Employment; Economic Development and Tourism.

This committee agreed that a comprehensive review of multiculturalism should be undertaken in Saskatchewan. The result was the Task Force on Multiculturalism.

The words which best describe the process used by the Task Force in all of its activities are consultative and participative.

The Task Force itself was created through a consultative process. The nine members of the Task Force were selected by the provincial government in consultation with groups representing the province's ethnic, cultural, multicultural and immigrant communities. The Task Force members were people with extensive knowledge of multicultural issues and with a wealth of experience in this area.

Early in its deliberations the Task Force decided that it would take a rather different approach than that which is typical of such committees. While it would hold public meetings and invite formal briefs, it would also encourage informal conversation between the public and the Task Force members; hence the term Public Dialogues.

A series of 10 public meetings was scheduled for various locations in the province. Dates, locations and attendance figures for these meetings appear in Appendix A of this report.

Prior to these meetings, an information kit was widely distributed. Members of Saskatchewan's ethnocultural community, Indian and Metis groups, groups which assist immigrants and other groups with an interest in multiculturalism received copies of the kit. As well, the kit was sent to community, youth and special interest groups. For example, the Saskatchewan Union of Nurses and the Boy Scouts of Canada received kits. The kit contained several pages of background information and, perhaps most importantly, an invitation to participate in the Public Dialogues. Media information packages were also distributed, advertisements announcing the location of the Public Dialogues were placed in provincial newspapers and Task Force members made radio and television appearances.

In order to cover all 10 Public Dialogues, the Task Force divided into two teams. The composition of these teams changed every week to accommodate individual schedules.

Each Public Dialogue began with a reception which gave Task Force members an opportunity to talk personally and informally to invited presenters, local government officials and members of ethnocultural groups. The receptions also helped to develop rapport between the presenters and the Task Force. They did much to create a climate conducive to comfortable and open interaction.

At the Public Dialogue itself, presenters of written briefs were given 20 minutes to summarize their brief orally and to discuss it with the Task Force. Then open

discussion between audience, Task Force and presenters was invited. These open discussions proved to be one of the most fruitful parts of the Public Dialogues. Some of the people who participated said that they had planned only to observe, but then found that the discussion had meaning and relevance to them and so felt encouraged to speak. A few formal oral briefs (no written text) were also presented and a few written briefs were received after the conclusion of the Public Dialogues.

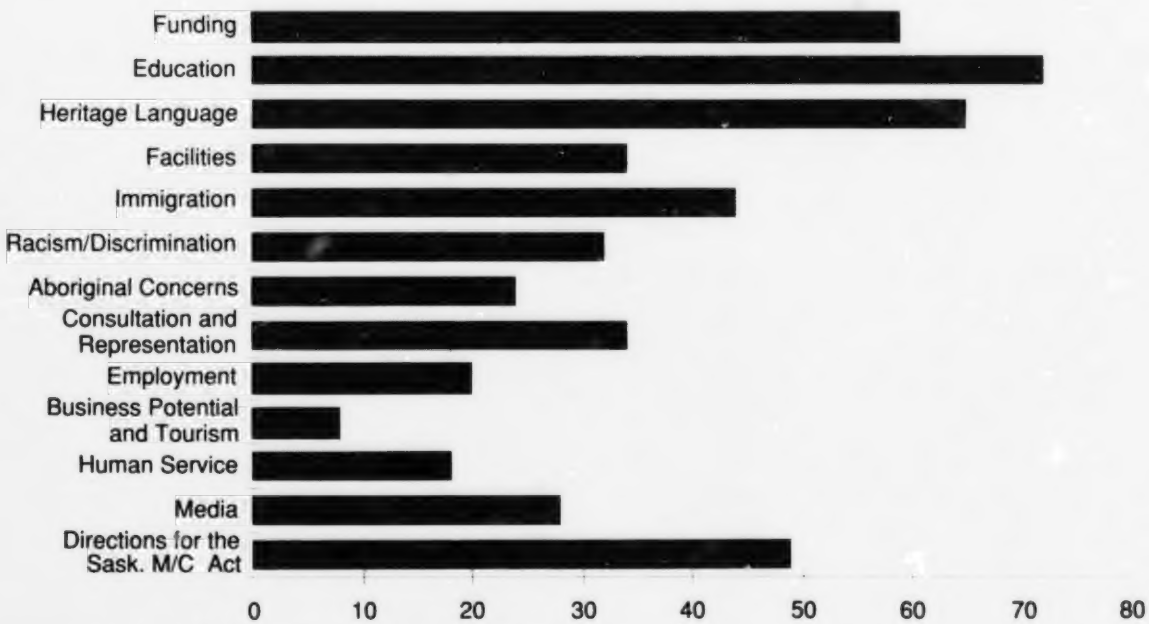
To ensure accuracy of information, audio recordings were made of the Public Dialogues. Notes taken during the sessions were later transcribed for the use of Task Force members. Many oral and written briefs touched on more than one topic. Table 1 illustrates the frequency with which the various topics were mentioned.

The Public Dialogues were important, but they were not the Task Force's only source of information. The proceedings and recommendations of the Multicultural Youth Forum held in November 1988 were reviewed and discussed in some detail. Letters were written to all of Saskatchewan's Crown Corporations inquiring about programs for the employment of women, people with handicaps, people of Indian ancestry and members of visible minorities, and about the number of people in these categories in their employ. As well, a series of meetings with representatives from selected government departments and special-interest nongovernmental organizations were held.

After the conclusion of the Public Dialogues, an Interim Report was prepared. This

**Table 1**

**Frequency With Which Various Topics Were Mentioned in Oral Briefs and Written Submissions**




Source: Saskatchewan Parks, Recreation and Culture

report contains a detailed description of the process used. Next, the information gathered during the Public Dialogues was reviewed and summarized by the Task Force members. Major themes were identified and important questions, concerns and comments noted. Each piece of information collected during the Public Dialogues was reviewed by at least three Task Force members. The 12 themes discussed in this report resulted from that process, as did the recommendations which conclude each section. In formulating their recommendations, the Task Force members were strongly influenced by the vision for multiculturalism which appears in the introduction to this report. They were also influenced by the need to be realistic and by the knowledge that steps taken to achieve the vision must be integrated into existing societal structures, if they are to gain the greatest level of public acceptance.

The process used throughout the Public Dialogues provided a comprehensive overview of the public's perceptions of multicultural issues. Both strengths and areas which need improvement were identified. Through the Public Dialogues, Saskatchewan residents were encouraged to examine their views on multiculturalism and evaluate their commitment to its future.

The opinions heard were well-considered, thought-provoking and showed that the people of Saskatchewan have great pride in Saskatchewan's heritage and a commitment to preserving and building the multicultural nature of our province.

**Table 2**

**Statistics From the Public Dialogues**

| | |
|---|---|
| Communities in which Public Dialogues were held | 10 |
| Registered attendance at Public Dialogues | 766 |
| Total briefs | 147 |
| Written briefs | 123 |
| Oral briefs | 12 |
| Briefs received following Public Dialogues | 12 |
| Information kits distributed to individuals/groups | 2,100 |
| Media kits distributed | 200 |
| Invitations to receptions | 1,600 |
| Radio and TV public service announcements | 29 |

Source: Saskatchewan Parks, Recreation and Culture

## 3. Education

The subject of education often evoked intense and emotional discussions during the Public Dialogues. Education was mentioned in over 53 percent of the written briefs received by the Task Force. The amount of attention given this topic indicates that it affects almost everyone in the province.

Participants in the Public Dialogues pointed out that education is particularly relevant to three distinct groups: school children, post-secondary students and immigrants. For school children and post-secondary students, knowledge and appreciation of other cultures will help decrease prejudice and will contribute to greater social harmony both now and in the future. For immigrants, education in the customs and languages of this country is an important step in building a new life. For all three groups, skills in working with people of many different backgrounds will strengthen leadership ability and will result in richer personal lives.

Perhaps because of its enormous influence and tremendous potential, the educational system was subjected to severe criticism at times. Groups representing people of Indian ancestry in northern Saskatchewan said repeatedly that the educational system fails to respond to the northern reality. They pointed out that programs and materials with Aboriginal/northern content are lacking and that accurate information about Indian and Metis history and culture and the northern lifestyle is often not provided either by teachers or by instructional materials.

Other groups talked about the difficulties faced by their children in a school system which ignores their cultural traditions. For example, in most schools Christian holidays such as Christmas and Easter are celebrated while those of other major religious groups pass unnoticed. Further, many schools make only limited allowances for students whose religious or cultural tradition prescribes dietary restrictions, dress codes or non-participation in certain sports activities. This lack of sensitivity to the needs of minorities in the school system accentuates differences, is demeaning and creates artificial barriers and divisions among students.

The objective of the school system should be the exact opposite. Schools should be exposing students to other cultures so that they develop multicultural literacy. Multicultural literacy includes knowledge and appreciation of the customs and traditions of Saskatchewan's ethnocultural groups, and an ability to cooperate and work with people from many different backgrounds. Participants in the Public Dialogues stressed that changes in educational programs and processes are necessary if multicultural literacy is to be achieved. Three major areas in which change is needed are teacher education, the development of appropriate classroom instructional materials and curriculum development.

It was considered essential that a cross-cultural component be added to both preservice and inservice teacher education. Teachers must be aware that the composition of the student population has shifted in the last decade because of changing immigration patterns, an increasing Aboriginal birthrate and a declining Caucasian birthrate. Teachers must also know how to teach multiculturally — how to reinforce, rather than diminish, their students' cultural identities. Conflict between culture and classroom can be very destructive to a child's self-esteem, emotional growth and overall development. If all children are to reach their full potential, both academically and personally, they must grow and develop in a positive environment. *"The task of the teacher, therefore, is to behave in ways that*

*encourage positive perceptions in each of their students regarding themselves as individuals, their abilities and their culture."*

It is essential that textbooks and other curricular materials reinforce a teacher's positive message. New teaching materials must be developed and existing ones closely examined to eliminate prejudicial stereotypes and racism. A recent content analysis of social studies textbooks used in this province's school system, initiated by the Saskatchewan Human Rights Commission, revealed that "*. . . 89 percent of the assertions about Christians were positive, while 50 percent of the assertions about the Indians were negative.*" Scrutiny of racially biased material must not be confined solely to the social studies curriculum; all other subjects deserve equally careful inspection.

The curriculum guides developed by Saskatchewan Education and by local school boards were also considered important by the participants in the Public Dialogues. Multicultural content should be reflected across the curriculum and not limited to one particular subject area. For example, social studies courses should contain accurate information about all of Saskatchewan's ethnocultural groups. The language arts, English, music and art curricula should prescribe that students study works from various cultural traditions. All curricula should be designed so that positive images are presented of the many ethnocultural groups who have contributed to Saskatchewan's growth and development.

Changes in teacher education, development of culturally sensitive and accurate textbooks, a multicultural emphasis in curriculum development and improved heritage language instruction (discussed in more detail in the next section) will pave the way towards curricula and school systems which are truly multicultural.

The importance of education in understanding and accepting others was emphasized by the high school students who attended the Multicultural Youth Forum held at Muenster, Saskatchewan, in November, 1988. They asked that the school system better prepare students for the future by emphasizing increased multicultural awareness. They also suggested that teacher education programs place more emphasis on multiculturalism and that workshops be offered for teachers who have been in the workforce for a number of years and have not had training in multicultural education. The recommendations of the Youth Forum appear in Appendix B of this report and are strongly endorsed by the Task Force on Multiculturalism.

English as a Second Language (ESL) instruction was another topic which frequently evoked emotional responses from participants in the Public Dialogues. Immigrant groups, settlement agencies and teachers alike emphasized the inadequacy of ESL instruction in this province. They pointed out that each agency providing ESL instruction works in isolation. No provincial government department has assumed responsibility for coordinating activities and establishing administrative structures. There are no standard curricula and textbooks and very limited funds. Nor is there a standard procedure for certifying ESL teachers whose training in ESL varies in type and amount. It was emphasized that presently ESL programs are time-based. Students receive a specified number of weeks of instruction, after which they are required to leave the program even if they have not acquired a working knowledge of English. Several presenters emphasized that competency-based programs would be preferable. If programs were competency-

based, students would leave the program when they were able to pass a proficiency test regardless of how many or how few weeks of instruction they had had. Further, Task Force members were told that the majority of ESL programs are designed to give students only a basic mastery of the English language. Few emphasize technical or scientific vocabulary — exactly the kind of language instruction required by professionals, tradespeople and academics if they are to assume positions in the Canadian workforce similar to those they occupied in their countries of origin.

Children and adolescents who speak English as a dialect were also mentioned. In such situations the child uses a sentence structure and word order which is typical of a language other than English. These children can benefit from instruction which emphasizes the syntax of the English language.

The need for change was illustrated time and time again by the people who spoke at the Public Dialogues. It was repeatedly recommended that school systems adopt an ethic respecting human rights and cultural diversity that *". . . pervades all board policies from personnel selection to instructional resources and community relations."* However, the power to effect the necessary changes resides primarily with elected officials and administrators at the provincial and school board levels.

*Multicultural Youth Forum, November 25–27, 1988*

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

3.1 that educational institutions at all levels recognize that, to be prepared for the future, individuals in our society must be able to work with people of many different cultures and that educational institutions act upon this recognition by ensuring that all curricula and programs are sensitive to multicultural issues.

3.2 that the Department of Education formulate and implement a policy on multicultural education.

3.3 that the Department of Education require that, in order to be certified to teach in Saskatchewan, all teachers must have at least one university course relating directly to multicultural sensitization and awareness.

3.4 that school boards develop and implement multicultural education programs.

3.5 that the school environment respect and respond to the cultural needs and values of its total student population.

3.6 that just as the language arts are implicit in all school curricula, sensitivity to multicultural concerns be reflected in all the required areas of study.

3.7 that the Department of Education establish a program branch to include ESL, Heritage Languages and Multicultural Education similar in structure and mandate to the Official Minority Language Office.[1]

3.8 that provincial ESL services be coordinated and monitored through the Department of Education.

3.9 that provisions be made for certification of ESL teachers.

3.10 that ESL training be available to all adults wishing to upgrade their language skills in preparation for fuller participation in society.

3.11 that ESL training for adults be competency-based rather than time-based.

[1]The Official Minority Language Office is a division of Saskatchewan Education. It develops curricula, identifies resource material, provides consultative services and generally coordinates all French language instruction in Saskatchewan.

# 4. Heritage Languages

There were many references to the teaching of heritage languages in the briefs received by the Task Force. The public stressed the indivisibility of culture and language and offered suggestions regarding methods of language instruction, means of accreditation, and the economic rationale for promoting the study of heritage languages. Despite variations in emphasis on the many facets of this issue, the intent was clear: heritage language instruction is very important to a significant number of people in Saskatchewan.

Heritage language programming and development were the subject of public hearings in late 1984 and early 1985. The Saskatchewan Department of Education Minister's Advisory Committee on Heritage Languages (ACOHL) was asked to explore community views on heritage language instruction and to assist the Minister in making specific recommendations to facilitate long-range planning. Fifteen recommendations were submitted in a report to the Minister in April, 1986. Since the ACOHL Report was released to the public, Saskatchewan's multicultural community has inquired frequently as to its status and has expressed frustration that its recommendations had not been addressed by the time the Public Dialogue on Multiculturalism took place.

Heritage languages are seen as integral to culture and to cultural retention. *"No other single aspect of culture or ethnicity is as important to members of a multicultural community as the language in which its members communicate."* Values, traditions and history are transmitted through language and the subtleties of culture are bonded to the words which carry them.

The Task Force was told that Saskatchewan's uniqueness was rooted in its multicultural mosaic and that the province must therefore stay committed to supporting multicultural groups. The rationale was that if people were encouraged to take pride in their own cultural heritage, they would, in turn, accord respect to members of other cultures.

Parents who are trying to preserve and pass on their culture brought forward a variety of concerns, many of which related to the dual system for providing heritage language instruction presently in place. French, German and Ukrainian are taught in the formal school system as credit courses. Saskatchewan Education has responsibility for these courses. In addition, out-of-school heritage language programs are operated by volunteers in many areas of the province. These non-credit programs fall under the jurisdiction of Saskatchewan Parks, Recreation and Culture which provides limited funding. In 1988/89, eighty-seven organizations were funded by Parks, Recreation and Culture. These organizations offered instruction in 25 different languages. It was emphasized that dividing responsibility for heritage language programming between two government departments prevents

**Table 3**

**Out-of-School Heritage Language Statistics**

| | 1984/85 | 1985/86 | 1986/87 | 1987/88 | 1988/89 |
|---|---|---|---|---|---|
| Number of Languages Taught | 18 | 21 | 22 | 22 | 25 |
| Enrolment | 2,497 | 2,241 | 2,457 | 2,575 | 2,714 |

Source: Saskatchewan Parks, Recreation and Culture

development of comprehensive, consistent policies in this area and creates many barriers to the delivery of adequate programs.

A major concern about in-school heritage language instruction was insensitive timetabling which schedules the study of heritage languages at the same time as the study of official languages.

Concerns relating to out-of-school programming were more numerous. Parents were concerned because students do not receive credit for their out-of-school language learning. The training of heritage language teachers was also mentioned. Presently, teachers instructing in out-of-school programs often have few of the credentials recognized by Saskatchewan's educational institutions. There is no mechanism which provides for the certification of heritage language teachers who are without formal teacher training and no systematic program which will allow them to upgrade their skills. In addition, there is no central agency which assists teachers to obtain or develop curricula for their particular heritage language, or to obtain textbooks and other instructional materials for classroom use.

Most of the traditional out-of-school heritage language programs are delivered with enthusiasm and dedication by volunteers within the ethnocultural communities. Even if resource materials can be found for these schools, *". . . problems of financing, housing, . . ., and staffing rear their ugly heads, and groups must again go through an involved and discouraging process of applying for support grants."* Organizers and teachers felt that there must be a less complicated and less fatiguing way to impart the gift of heritage language literacy to the young.

Some speakers at the Public Dialogues pointed out that there is an economic rationale for teaching heritage languages as well as a cultural one. As one person noted *". . . in the business situation, the person who has a better understanding of the others' culture and language has the upper hand."* International trade currently supports one-third of Canadian jobs and accounts for nearly 30 percent of the gross national product. By developing and encouraging the potential for linguistic richness which is already present in our society, Saskatchewan might well enhance its position as a world trader.

Communication in the social services, health care, the justice system and government services would be improved by utilizing multilingual resources. These benefits can only accrue if people are encouraged to study heritage languages and if a supporting infrastructure exists.

Although many different ethnocultural groups stressed the importance of language retention, they did not see any conflict between the active encouragement of heritage language learning and Canada's policy of official English/French bilingualism. In fact, some advocated functional trilingualism as a community goal.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

4.1 that the Department of Education make accessible, well-supported heritage language instruction a priority in Saskatchewan.

4.2 that the Department of Education assume responsibility for the delivery of all in-school and out-of-school heritage language programs, K-12.

4.3 that the universities establish programs to train and certify heritage language teachers. The competence of the teachers in the heritage language must also be assessed.

4.4 that all heritage language classes, including out-of-school classes, offered at the Grade X, XI, or XII level and taught by certified heritage language teachers, be eligible for credit.

4.5 that the Department of Education acquire or develop curriculum and resource materials for the heritage languages of Saskatchewan.

4.6 that the Department of Education provide financial and professional support to all heritage language instructors who wish to develop authorized courses in heritage languages.

4.7 that the Department of Education ensure that school boards make facilities and instructional equipment available to all heritage language classes at no cost.

4.8 that the Department of Education direct school boards to make in-school heritage language programs accessible by not offering them in conflict with programs in the official languages.

4.9 that community-run heritage language programs continue to be structured so that they reflect the aspirations of the community.

## 5. Racism/Discrimination

Racism, whether overt or covert, weakens society from within by destroying the bonds between individuals and communities and by creating suspicion and hostility. Therefore, it is one of the greatest threats faced by any society. This threat exists in Saskatchewan. Concerns about racism were raised both by the participants at the Multicultural Youth Forum held in November 1988 and by speakers at the Public Dialogues. The Task Force heard many charges of racism. Presenters described incidents in which individuals or groups were discriminated against because of their race, with people of Aboriginal ancestry being the most frequent victims of such discrimination.

A growing percentage of the Saskatchewan population is of Aboriginal ancestry. Yet these people feel isolated within our society and left out of the economic and cultural mainstream. *"This exclusion can be due to blatant racism or ignorance, but the result is the same. Aboriginal peoples do not feel that they are a part of Saskatchewan's cultural mosaic."*

Other victims of racism include immigrants, particularly those who are successful in the workforce. Members of the public who ask, "Why did an immigrant get the job?" reveal a resentment toward immigrants and a tendency to segregate people into two categories — those born in Canada and those born elsewhere. Presenters who were concerned about discrimination against immigrants and underlying negative attitudes toward minorities suggested that these problems may be partially attributed to social trends, particularly increasing unemployment and high levels of non-white immigration. They emphasized, however, that what is at issue is not the validity of the suspected causes of racism, but the fact that racism does exist and that it affects both individuals and society negatively.

The Saskatchewan Human Rights Commission dealt with 211 complaints of discrimination because of race and/or ancestry between 1985 and October 1988. This figure represents over one-fifth of the total complaints handled by the Commission. Government, corporations, the educational system and the media were the institutions most often identified as those which allow racist and discriminatory practices to exist and those which perpetuate inaccurate perceptions either through benign neglect or through the conscious actions of individuals in authority.

**Table 4**

**Racism and Discrimination Complaints Filed with the Saskatchewan Human Rights Commission**

| | 1985 | 1986 | 1987 | 1988 |
|---|---|---|---|---|
| Complaints filed by individuals of Indian ancestry | 47 | 29 | 28 | 23 |
| Complaints filed by others | 24 | 15 | 22 | 23 |
| Total | 71 | 44 | 50 | 46 |

Source: Saskatchewan Human Rights Commission

The mass media, which exercise great influence in our society, contribute to racism in a number of ways. One of the most serious is stereotyping. Every television show that contains a "warlike" Indian, a "crafty" Oriental or a "carefree" Black is promoting negative stereotyping. A second concern about the popular media is the lack of non-white "heroes" or role models. Although some progress is being made in this area, the featured performers in most movies and television shows are still Caucasian.

It was also noted that news media personnel appear to have an inadequate understanding of racial issues. Sensitizing the media to these issues, it was felt, would result in less biased news reporting.

Since the educational system greatly influences our youth and therefore our future, many groups felt strongly that there should be a comprehensive review of school textbooks, materials and curricula to identify and remove racist content. At the same time, efforts should be made to identify or develop materials which present strong, positive images of all racial groups. The benefits of replacing negative images with positive ones, and shame with dignity, are self-evident.

The Task Force was told that, for both children and adults, education is a prerequisite for intercultural and interracial understanding. There is a need for programs and literature which would help cultures interact with each other. Because an emphasis on intercultural understanding should permeate the K-12 school system, the post-secondary system and the various informal channels through which adult education is provided, these programs and materials should be designed so that they can be used in a wide variety of situations with many different types of students.

The distinction between hate literature and literary freedom has become a contentious issue in all parts of the country. Several Saskatchewan groups felt that a clear definition of hate literature is necessary.

The need for cross-cultural training was another theme which recurred in most communities visited. Cross-cultural training was highlighted as essential for teachers, bankers, social workers, health professionals, counsellors, police, those who work in the judicial system, and government employees who interact with the public. Participants in the Public Dialogues emphasized that social harmony is best achieved through understanding. They told the Task Force that to relate to individuals "different" from oneself (those of another culture or race) some idea of how these individuals think and some knowledge of their background is essential. Systematic cross-cultural training is a way of building such understanding and knowledge of others. One presenter said of cross-cultural training, *"The positive pro-active nature of this type of programming makes it an ideal focus for . . . the next decade."*

The workplace is another area where the effects of racism are felt, typically when hiring and promotions are influenced by ethnic or racial perceptions.

Despite human rights legislation and employment equity programs which have been implemented by many employers, such discrimination still exists. Its effect is to deny economic opportunities to minority groups and thus to increase poverty and unemployment among these groups.

Canadian history is not without examples of past acts of racial injustice. For example, it was pointed out that some Canadians were interned during both World Wars because of their ethnic heritage and suggested that a formal apology and financial redress would be appropriate for these individuals. It should be noted, however, that the issue of financial redress for interned Canadians is a federal issue and thus beyond the scope of this Task Force. If at any time the federal government considers compensatory action, Saskatchewan people will no doubt have the opportunity to state their opinions in the national forum.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

5.1 that the Government of Saskatchewan mount a massive public awareness campaign against racism at all levels and all areas of society.

5.2 that a positive image of the Aboriginal population and of all other minority populations be promoted throughout all government programs.

5.3 that the Department of Education review existing curricula and authorized instructional materials to remove racist content and that the Department provide leadership in the development of programs and materials which provide positive images of all racial and ethnic groups.

5.4 that the government implement a program to identify and remove institutional racism within its departments and agencies.

## 6. Aboriginal Concerns Within a Multicultural Framework

Aboriginal people occupy a unique position within our province's multicultural mosaic because they are the original multicultural society. The Cree, Dene, Saulteaux and others are each distinct nations with individual languages, cultural traditions and histories. The Metis also are a distinct group. Historically the Metis drew from both Indian and European traditions to create a new culture and a new identity.

The traditional diversity of Aboriginal society has been made even more complex by the effects of contemporary social change. Today people of Indian ancestry make up the fourth largest group in Saskatchewan's population. The majority no longer live on reserves or in isolated communities; instead, they live in both urban and rural settings in all areas of the province. At the Public Dialogues, the speakers' concerns varied according to their historical traditions and geographic location.

The Indian and Metis people of northern Saskatchewan talked about how their traditional values are gradually being replaced by values imposed upon them by the south. There are many reasons for this gradual erosion of values, but one of the most significant relates to the educational system. There is often little that students can identify with in their day-to-day schooling; for example, textbooks are full of southern, urban examples which may seem irrelevant in the north. People in the north talked about their lack of control over their own destinies and their fear of cultural genocide.

Aboriginal people in urban settings or in rural southern Saskatchewan face difficulties of a different sort. Racism is a serious problem. Aboriginal people encounter discrimination in housing, in employment, in their contact with the police and the judiciary and in many other aspects of life. Their culture and heritage may be largely forgotten, left on the reserve generations ago. The Task Force heard that Aboriginal needs vary, depending upon a particular individual or group's culture and geographic location. Therefore, a single policy would not be appropriate.

The conflict between the Aboriginal and non-Aboriginal cultures has existed for more than a century. The Task Force heard how traditional cultures have been eroded by an educational system which forces Indian and Metis children to learn not of their history and their successes, but of their failures; by the media which often portray Indians as "the bad guys" or as objects of pity; and by racism which denies opportunity to people of Indian ancestry and destroys their pride in themselves and their culture. In the words of one presenter, *"The Aboriginal people . . . find themselves with second class status in their own country."*

The number of people of Indian ancestry on social assistance and their over-representation in Saskatchewan's correctional facilities are very dramatic indicators of the effects of this history of repression. Approximately 63 percent of male and 88 percent of female prisoners of Saskatchewan are of Indian ancestry.

Education is seen as the key to resolving this cultural conflict. Stereotyped and negative images of Aboriginal peoples in instructional materials must be replaced with positive ones. Educational programs must be adapted so that children whose learning styles are influenced by their cultural backgrounds are not at a disadvantage. For example, teachers should be trained to allow more time for thought and contemplation when working with children of Indian ancestry rather than expecting instant answers. The result will be Indian and Metis people who are proud of their

ancestry and knowledgeable about their history and traditions and a larger society which respects and values the Aboriginal cultures.

Recognizing the important role that education plays, Indian and Metis leaders have been instrumental in establishing the Saskatchewan Indian Federated College and teacher training programs such as NORTEP and SUNTEP. The expansion of these programs to the graduate level would have value and is the next logical step.

Cultural preservation is of paramount importance to the Indian and Metis people. Speakers at the Public Dialogues were concerned about both the non-tangible and the tangible aspects of culture.

Non-tangible aspects of culture mentioned included religious traditions, languages, stories, crafts, dances and music. Keeping these traditions alive and teaching them to young people were given a very high priority. Preservation of the tangible aspects of culture were also mentioned. Preservation of sacred burial grounds and of historic rock paintings, and restoration of historical sites, such as summer camps and buffalo jumps, would help all Saskatchewan citizens

*Multicultural Youth Forum, November 25–27, 1988*

remember that Indian cultures have a long, proud history.

During the Public Dialogues, the unique status of the Canadian Indian languages was noted. Most other heritage languages exist in a country of origin as well as in Canada. The language is in no danger of dying because it is spoken by many people in the country of origin. The country of origin also helps renew the language in Canada, supplying immigrants who speak the language. This is not the case for the Indian languages. Canada is their country of origin. If they die here, they are gone forever. Therefore, it is crucial that these languages receive greater attention from the educational system and from everyone concerned with preserving those things which give Canada its distinctiveness as a nation.

Saskatchewan's Aboriginal peoples, with their diversity and rich heritage, "*. . . wish to be recognized as part of the fabric of the province and country and be contributors rather than always being receivers.*" Respect for this wish should be central to all future programs and plans.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

6.1 that the multicultural policy of Saskatchewan recognize the Aboriginal peoples as the original multicultural society in this province.

6.2 that government departments and agencies consult with the Aboriginal community when developing programs that will affect this community.

6.3 that the Department of Education develop curricula in consultation with representatives of the Aboriginal population to meet the educational needs of students from this population.

6.4 that the Department of Education provide adequate financial and human resources for the development and production of materials suitable for use in northern schools.

6.5 that the Aboriginal community be encouraged to promote a positive image of its people by documenting and disseminating information on its successes and contributions to the development of Saskatchewan.

# 7. Immigration

Although immigration policy is under federal jurisdiction and thus outside the scope of this Task Force's mandate, many other concerns relating to immigration were raised during the Public Dialogues and are addressed in this report.

Immigration was recognized as a possible strategy to counteract a declining Canadian birthrate. *"Admission of new immigrants can stabilize the population growth, boost the economy and increase job opportunities."* The Task Force was told that Canada *"brings immigrants into the country out of enlightened self-interest."* Immigrants, therefore, should be a welcome addition to our pluralistic society.

In order to contribute in a meaningful way to their adopted culture, new immigrants must first feel comfortable living within that culture. Society can assist with this adaptation process.

Ease and speed of adjustment depend upon how quickly the new Canadian can master language skills, obtain employment and find acceptance in mainstream society. Possible consequences of not being aided in this process are frustration, poor mental or physical health, crime, and family violence. *"It is in our own best interests to have all people existing as full participants: employed, appreciated, wanted and supported. In the end our growth, our survival, and our Canadian identity may well depend on all peoples feeling they are part of something great."*

The ability to communicate is a prerequisite to obtaining employment, advancing in the workplace, and making friends in a new location. *"No matter how qualified, skilful and talented the new immigrants are, they cannot reach the opportunities available for them unless they gain proficiency in English language communication."*

Adjustment also depends on obtaining employment in their former fields of work. However, achieving recognition and full acceptance of the skills developed and the education received in another country is a slow and, often, unsuccessful process. The result is people with professional credentials and training who are underemployed.

The process by which immigrants' educational credentials are evaluated by Saskatchewan universities and professional organizations is lengthy and complicated. In addition, individuals may have difficulty obtaining the appropriate documents from their country of origin. Obtaining accreditation in a particular field is often further complicated by the question of language proficiency.

**Table 5**

**Immigration to Saskatchewan**

| Last Permanent Residence | 1985 | 1986 | 1987 | 1988 |
|---|---|---|---|---|
| Europe | 392 | 445 | 505 | 524 |
| Africa | 115 | 207 | 176 | 136 |
| Asia | 1,048 | 465 | 995 | 1,147 |
| Australasia | 15 | 92 | 18 | 18 |
| U.S.A. | 170 | 1,652 | 206 | 142 |
| Central America | 87 | 11 | 160 | 126 |
| Caribbean | 25 | 23 | 22 | 35 |
| South America | 45 | 23 | 30 | 50 |
| Oceania and other islands | 8 | 6 | 7 | 5 |

Source: Canada Employment and Immigration

Adaptation difficulties faced by immigrants and refugees may be compounded by their feelings of isolation. While lack of language training plays a prominent role, isolation

may be further increased by a settlement policy which, in some instances, geographically separates the recent refugee or immigrant from others of the same culture.

The Task Force was made aware that settlement difficulties were intensified for immigrant women. They have very restricted access to English as a Second Language training programs, are often subjected to the double discrimination of racism and sexism, and are generally more isolated because many do not enter the workforce and thus have fewer opportunities to interact with others. As their children become more competent in the new culture, a communication gap may develop between children and their parents, particularly between children and their mothers. This communication gap often causes severe emotional distress for the parents.

The immigrant services that are urgently required fall into several areas. These areas include education, social services and employment. Recommendations from the public included creating an immigration department, establishing a secretariat responsible for immigrant issues or creating a new cabinet portfolio. The real issue was accountability. Someone, it was felt, must take this large area of interest in hand and accept the responsibility for coordinating necessary services in education, social services, and employment.

It was also emphasized that all immigrants do not require the same services. New immigrants' most pressing needs relate to settlement and include language proficiency, employment and housing. As immigrants become established in this country, their needs gradually evolve into multicultural needs. They want to preserve their culture and heritage and to make their culture and heritage an integral part of Saskatchewan's society.

*Photo by Waldomar Sikorski. Courtesy of the Regina Free Press.*

*"The potential benefits of multiculturalism policy are attainable only when immigrants have gained proficiency in English language communication, full and meaningful employment, and effective orientation to the social, political, economic, legal and cultural contexts within which they live and work."* This quotation appears to capture the immigrant's aspirations.

The public should be encouraged to view immigration in terms of its positive contribution to Saskatchewan. Newcomers provide growth and change and new ideas.

They contribute to the economy either by being entrepreneurs, skilled workers, or professionals. Their cultures enrich us all and make Saskatchewan a better place to live.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

7.1 that the government of Saskatchewan, through its policies and programs, recognize the diverse needs of immigrants as these needs evolve from settlement to multiculturalism.

7.2 that the Department of Human Resources, Labour and Employment develop a comprehensive settlement policy and program for immigrants coming to Saskatchewan.

7.3 that accessible ESL and lifeskills programs be developed to recognize the special needs of immigrant women.

7.4 that the proposed Multiculturalism Secretariat provide a cooperative leadership role regarding the progressive evolution of immigrant needs from settlement to multiculturalism.

## 8. Human Services

The term "human services" refers to those programs and services which have universal application to the Canadian population. These include health care, police protection, social welfare and judicial processes.

Comments regarding the delivery of human services tended to focus on situations where each individual's basic right to be treated with dignity and respect had been denied. The health care system, police and judiciary and the social welfare system were all criticized.

The universality of the Canadian health care system is often taken for granted, but for a significant segment of the population, access is made more difficult by language differences or cultural values. For example, patients with a limited understanding of English may not be able to discuss their problem with a doctor adequately and may not understand the doctor's instructions regarding use of medication. Cultural values, too, sometimes are an impediment to accessing necessary health care services. For example, in some cultures a person can only be examined by a doctor of the same sex. Where a doctor of the same sex is not available, people are very reluctant to use medical services. The fear and confusion that naturally accompany any new situation are further barriers to the access of health care services by some immigrants and people of Aboriginal ancestry.

In some other parts of the world, the police and judiciary are frequently viewed as agents of repression and feared by the citizenry. The transference of this fear to the Saskatchewan context by some immigrants may create misunderstandings. It may even cause simple incidents to escalate into major crises. It may also prevent immigrants from asking for police services when these services are needed. All of these problems may be further compounded by the immigrant's lack of language skills.

Police officers' own biases must also be addressed. They need to learn to recognize their own unconscious prejudices, so that their responses to people of Indian ancestry, immigrants and people from visible minorities will be truly unbiased. Appropriate training will go a long way toward achieving this objective.

Social workers and welfare agencies deal with some of society's most difficult problems — family violence, drug and alcohol abuse and mental illness. Some of the strongest criticisms of the social welfare system came from immigrant women's groups, who repeatedly emphasized that social workers need to develop greater sensitivity to the stresses faced by immigrant women.

It was noted during the Public Dialogues that people of Indian ancestry and people from visible minorities are underrepresented in the human service areas. There was a feeling that these groups would be better served if more of their number were hired by human service agencies.

It was also noted that there is a need for improved communication in all human service areas. Communication, in this case, includes cross-cultural awareness for human service workers and more ESL training and more assistance from translators for those whose mastery of English is limited.

Many groups, especially those concerned with immigrant or Aboriginal issues, identified cross-cultural training as imperative for police, health care personnel, counselling centre workers and social workers. Because the possibility of misunderstanding is so high, and the consequences potentially so severe, cross-cultural awareness training was especially recommended for anyone working within the judicial system (court workers, legal aid workers, police officers)

and the health care system (from medical professionals to clerical staff).

People whose English is limited need both expanded ESL training and greater access to translators. The Task Force heard that translators should be available in hospitals and within the judicial system. In order to provide these translators, it may be necessary to establish training programs for translators and interpreters in Canada's non-official languages.

It would also be helpful if printed information about human services were made available in languages other than English and French. Once translated, this information could be stored and disseminated electronically.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

8.1 that cross-cultural training be considered an essential component of educational programs for those involved in health, law enforcement, justice, and social and human services.

8.2 that those delivering human services more adequately represent the minority groups to whom these services are being delivered.

8.3 that public service information be produced and stored electronically in the many languages of Saskatchewan's population for rapid and cost-efficient dissemination.

8.4 that a supply of interpreters be available for those working in human service areas.

# 9. Employment

Injustices in the workplace exist in Saskatchewan despite human rights legislation and employment equity programs. One's ability to secure employment may be adversely affected by one's race or gender. The Task Force heard that "*. . . ethnic origin frequently proves to be a serious barrier to many business, economic, social or educational sources of employment.*"

A lack of adequate language skills is one barrier to employment. Although most immigrants receive basic English as a Second Language training, it ends after a specific number of weeks rather than at a proven level of language competency. Moreover, basic ESL is intended to give general proficiency in the language and does not deal with the special vocabulary or communication needs of professionals and skilled tradespeople. Without specialized courses in technical vocabulary, the opportunities open to immigrants to obtain employment in their chosen fields are reduced.

Another problem faced by foreign-trained professionals and skilled tradespeople is the difficulty of obtaining recognition for credentials earned outside Canada. In some employment areas there is no method of evaluating these credentials and equivalent employment remains unattainable.

Women's groups told the Task Force that visible minority women are frequently restricted to low-income jobs because of the double discrimination of racism and sexism. "*Many immigrant and visible minority women are confined to low-paying dead-end occupational ghettos.*" These groups said that this lack of meaningful employment resulted in feelings of low self-esteem and a lack of recognition within the community at large.

It must be emphasized, however, that equality in the workplace is not solely an immigration-related problem. People of Aboriginal ancestry and members of other visible minorities, though born in Canada, also face employment barriers. Existing employment equity programs generally include people of Aboriginal ancestry, women and the disabled, but do not specifically target other visible minorities; furthermore, the programs are voluntary.

The members of the public who spoke at the Public Dialogues stressed that government should set an example in fair hiring and employment practices. "*In this society when paid labour is equated with dignity, self worth and the ability to make a contribution to society, it is fundamental for the provincial government to take the lead and provide a tool, through Affirmative Action, for target groups to gain entry or access to the labour market on an equitable basis.*"

The terms of reference of this Task Force included a mandate to examine current policies and procedures of the Government of Saskatchewan as they relate to multiculturalism. The Task Force wrote to all Saskatchewan Crown Corporations, requesting that they provide information about any plan or formalized procedure for the employment of women, people with handicaps, people of Indian ancestry and members of visible minorities. As well, the committee requested statistics on the number of visible minority persons in their employ and the level within the organization at which these individuals work. There were virtually no employment statistics available on visible minorities as a target group. SaskTel, Saskatchewan Government Insurance and Saskatchewan Property Management Corporation reported that they have formalized employment equity programs. SaskPower has a special program area in place that deals with the hiring and development of disadvantaged groups and people of Indian ancestry. Some Crown

Corporations indicated that employment equity programs were not practical. Others did not reply to the Task Force's request for information.

Organizations with formal employment equity programs usually direct these programs to women, people with handicaps and people of Indian ancestry. There is little emphasis on visible minorities as a target group.

Employment equity programs appear to exist only in those public sector corporations which implement them on their own initiative. It is not apparent whether the Government of Saskatchewan has directed Crown Corporations to develop and implement them.

Groups which are disadvantaged in terms of employment can, and do, create their own opportunities. Interest in entrepreneurship by immigrants and people of Indian ancestry is growing. A government strategy which supports and encourages these business initiatives would benefit the province as a whole, as well as the groups to which the strategy is directed. It would help reduce unemployment, provide needed products and services, and boost the economy of the province.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

9.1 that the Government of Saskatchewan recognize the importance of meaningful employment to all individuals and vigourously support employment enhancing programs.

9.2 that the Government of Saskatchewan recognize that proficiency in the English language is a prerequisite for meaningful employment opportunities.

9.3 that ESL programs be made available to all persons whose first language is other than English and who need to upgrade their level of English proficiency to meet acceptable standards for employment, and that ESL programs be competency-based rather than time-based.

9.4 that the Government of Saskatchewan reduce the barriers to meaningful employment for immigrant women by providing:

a) adequate language training
b) employment equity initiatives
c) special human services (e.g., day care, counselling, crisis centres)

9.5 that an immediate review of existing certification procedures for members of professions and trades who have been trained outside Canada, be undertaken.

9.6 that the Government of Saskatchewan monitor employment equity practices and ensure their implementation in all government departments and Crown Corporations within three years.

9.7 that employment equity programs be expanded to include visible minorities as one of the target groups.

## 10. Media

The media are a tremendously powerful force in our society. Television reaches most homes in the province and is a major source of both entertainment and information for many adults and children. Newspapers, magazines and radio also exert a considerable influence.

The media affect us on at least two different levels. On a primary or surface level, they relay facts and information. On a secondary or subliminal level they deliver powerful messages about behavior, lifestyles, societal goals and standards.

During the Public Dialogues, a number of specific concerns about the media were expressed. The majority of criticisms were directed toward television. It was suggested that the scarcity of non-white news announcers in our racially diverse society can leave the impression that only Caucasians have the authority to inform or to report. Situation comedies which use racial or ethnic stereotypes as a source of humour reinforce negative or inaccurate images. For example, the immigrant Latka, on *Taxi*, with his quaint, naive manner provokes laughter but also tells us that immigrants are childlike and that their customs and concerns are funny and not to be taken seriously.

In northern Saskatchewan, television was seen as one of the forces which destroys traditional values. As one presenter said, *"Exposure, particularly for children, to the two main culture carriers, television and school (up to 12 hours daily), presenting entertainment and information in a second language and from a different cultural point of view, has the result of eroding the community language, community values and the value of traditional activities, alienating young people from older generations."*

There was also a concern that the media sometimes place undue emphasis on an individual's racial or ethnic background when reporting news stories. For example, media personnel reporting on crime stories in which the perpetrator is an immigrant, often emphasize this fact even though it may have no relevance to the crime.

The media reach virtually every person in this province and are major transmitters of values and standards, as well as of facts. Because of their omnipresence, there is a danger that the media can inadvertently become vehicles for prejudice and cultural erosion. If something with such great influence could be redirected, the result would be a very positive contribution to multiculturalism.

A number of changes are necessary in television programming, if this medium is to serve as a vehicle for breaking down racial and ethnic stereotypes and promoting a positive image of Canada's cultural minorities. These changes include more news announcers and more characters in television programs who come from non-Caucasian backgrounds, the elimination of racial and ethnic stereotypes, the accurate and sympathetic portrayal of ethnic and racial groups, and the use of languages other than English and French. During the Public Dialogues, it was stressed that seeing one's culture and hearing the language of one's home on television validates that culture and language and gives them real status.

The contribution of multilingual radio broadcasts to a positive multicultural image of this province was recognized. A regular radio program *". . . in the language of a particular ethnic group serves as a focus for the ethnic community fluent in that language to celebrate its culture and participate in promoting and displaying it to others".* Broadcasts of this nature, however, are few in number and are heard by only a small

percentage of the population. Yet, broadcasting in languages other than English or French is often the only way to provide information to a noticeable percentage of the population in Saskatchewan.

The print medium can play a powerful role in the promotion and preservation of culture through special-interest newsletters. At present there are few broadly-based multicultural or ethnocultural newsletters in Saskatchewan, since they can be expensive to produce and rely primarily on the writing and news-gathering skills of volunteers. A limited amount of government subsidization would help increase both the number and the quality of such newsletters in Saskatchewan.

The opportunities to use mass communication methods for the enhancement and preservation of culture, as well as for cross-cultural understanding and the combatting of racism, are immense.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

10.1 that multicultural components be integrated into training programs for media personnel.

10.2 that the media take the initiative in promoting multiculturalism and avoiding ethnic and racial stereotyping in their programming and practices.

10.3 that the media have a representative multicultural cross-section of persons in publicly visible positions.

10.4 that the media deliver programs in languages in addition to Canada's two official languages.

10.5 that more media productions be developed to reflect the multicultural lifestyles of Saskatchewan's people.

10.6 that the uniqueness of northern Saskatchewan be recognized through the development of more culturally relevant programming.

## 11. Business Potential and Tourism

Tourism is already a billion dollar industry in Saskatchewan and market projections suggest that leisure travel will claim increasingly larger shares of disposable income in the future. The multicultural community and the tourism industry are mutually interdependent in a number of ways. Multicultural events attract tourists from other parts of the world and encourage Saskatchewan residents to be tourists in their own province. The dollars tourists bring with them benefit both the multicultural groups whose events they attend and the province as a whole. Tourist participation in multicultural events also raises the profile and status of these events.

In a culturally diverse province like Saskatchewan there are many opportunities for community events which would attract tourists. Regina's "Mosaic" or Saskatoon's "Folkfest" barely scratch the surface. Carefully scheduling annual events such as festivals so that they occur one after another would allow tour operators to design tour packages which include a number of such events. Developing projects and programs that have year-round interest to tourists would bring people in winter as well as summer.

Permanent attractions such as museums appeal to every age group. They attract a steady flow of tourists and their money. In addition to encouraging tourism, museums and historical sites preserve the diverse cultural roots of Saskatchewan's people.

Recognizing that tourist dollars create business opportunities and jobs in Saskatchewan, the provincial government has initiated a number of programs to promote tourism including the Community Tourism Assistance Program (CTAP). This program provides assistance to communities wishing to market themselves as tourist destinations. Yet, there seems to be little public awareness of this program. The Task Force heard repeated requests for financial incentives such as those provided by this program. People recognize that multicultural events are one way of attracting tourists to their communities but sometimes need a bit of assistance to develop appropriate programs.

Entrepreneurism is another means by which multiculturalism can contribute to Saskatchewan's economic growth. It is recognized that small entrepreneurial businesses generate a large percentage of Canada's gross national product. Of the new entrepreneurs entering the system "*. . . immigrant groups are becoming the fastest growing entrepreneurs.*" The myth that immigrants take jobs away from Canadians and become dependent on the social network is not consistent with national statistics that indicate an increasing rate of immigrant-owned business starts.

Immigrant entrepreneurs face problems that bear no relation to their business skills or expertise. For those immigrants who have not come to Saskatchewan through the Business Immigrant Program, lack of established credit can be a serious handicap. *"Financial institutions demand Canadian assets and lending histories many newcomers who wish to start new businesses cannot meet."* Immigrant assistance organizations estimate that thousands of immigrants are unemployed or underemployed simply because there is no program to assess their training, education and experience gained outside of Canada. This is a serious indictment of the country's failure to capitalize on the strengths and skills of its newcomers. Equal access to government contracts is theoretically guaranteed through the tendering process, however, *"many local and international business opportunities are lost through lack of familiarity with cultural values and practices"*. Difficulties like these retard

business growth. Statistics from the Department of Trade and Investment show that the number of immigrants starting businesses in Saskatchewan is decreasing.

The Saskatchewan government through the Business Resource Centres operated by the Department of Economic Development and Tourism offers information to anyone wishing to start a business. Although the Centres do not specifically target ethnic or immigrant businesses, they are well-prepared to provide assistance to these types of entrepreneurs. The limited use that these Centres receive from the multicultural community indicates some difficulties either in program delivery or public awareness.

The linguistic and cultural diversity of Saskatchewan's population could be of great economic benefit to the province if used appropriately. In the words of one presenter, *"The cross-cultural and linguistic expertise that is found in our multicultural community can be of significant economic benefit to Saskatchewan in the development of international trade as well as tourism."* At present, there is little utilization of this resource, although the Department of Trade and Investment is exploring the concept.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

11.1 that the Department of Economic Development and Tourism actively promote its Community Tourism Assistance Program and its Business Resource Centres for the benefit of the province's diverse multicultural and ethnocultural groups.

11.2 that the provincial government nurture the under-utilized linguistic and cross-cultural expertise in Saskatchewan to increase international trade and investment.

11.3 that the Department of Trade and Investment recognize the entrepreneurial resources of immigrants and establish a business opportunities program designed specifically for them.

## 12. Funding

The provincial government makes three different types of funds available to cultural groups and organizations — appropriated funds, lottery funds and funds under the Trust Initiatives Program (TIP).

Appropriated funds are monies provided by the provincial treasury to the Department of Parks, Recreation and Culture. These funds are included in the Department's annual operating budget. It is sometimes said that these funds are "appropriated" by the Department from the provincial treasury; hence their name. The Department of Parks, Recreation and Culture makes these appropriated funds available to cultural organizations through activity-specific grants. Grants are offered for out-of-school heritage language instructional programs, for immigrant settlement services and for skill development seminars and workshops offered by arts, multicultural and heritage organizations. During the 1988-89 fiscal year, appropriated funds totalled 190,000 dollars.

Lottery funds are administered by Sask Trust. In order to receive funding, organizations must meet certain eligibility criteria and be placed on the Minister's eligibility list. These criteria are structured so that only umbrella organizations delivering a number of province-wide programs can meet them. Presently 28 cultural organizations, including three ethnocultural and two multicultural organizations, are on the Minister's eligibility list and thus receive lottery funding through Sask Trust. Lottery funds distributed to the 28 eligible provincial cultural organizations in the 1988-89 fiscal year totalled 8.5 million dollars.

The Trust Initiatives Program (TIP) provides funding to Municipal Recreation Boards or Parks and Recreation Boards, Regional Recreation Associations, and Zone Sport Councils for activities related to sports, culture and recreation. Multicultural organizations cannot access TIP funds directly; they must channel their requests through one of the agencies mentioned previously. TIP funds are not provided for any expenses associated with the construction or maintenance of facilities nor for full-time employees. A total of 3.2 million dollars were distributed through TIP in 1988-89.

Individuals participating in the Public Dialogues made many comments about funding and raised many concerns.

The public perceives that funds for multicultural activities have been cut in recent years. In fact, this is not the case. As Table 6 illustrates, the total funds have actually increased; however, the source of these funds has changed. Less money is available through appropriated funds and more is available through lottery funds.

What has been reduced is access to these funds. Lottery funds are allocated only to the 28 provincial cultural organizations which meet the criteria necessary for placement on the Minister's eligibility list. This money may not be trickling down to small, community-based organizations.

The program criticized most frequently was TIP because of its inequities in funding. About 40 percent of the total funds allocated to this program went to cultural activities. Yet in 1988-89, only 1 percent of this 40 percent was channelled into multicultural or ethnocultural activities.

Many presenters believed that the very small amount of TIP funds going into multi/ethnocultural activities results from the requirement that all applications be channelled through local recreation boards. This requirement creates real problems in communities where recreation boards are insensitive to, or unaware of, multicultural concerns. Several cultural groups suggested that while these boards should retain the

**Table 6**

**Funds Provided for Multiculturalism 1985-1989**

| | 1985-86 | 1986-87 | 1987-88 | 1988-89 |
|---|---|---|---|---|
| Appropriated funding | $276,000 | $369,500 | $201,000 | $190,000 |
| Lottery Funding (Sask Trust) | 482,221 | 576,550 | 734,000 | 867,098 |
| Trust Initiatives Program (TIP) | 9,480 | 46,033 | 20,367 | 19,430 |
| Total | $767,701 | $992,083 | $955,367 | $1,076,528 |

Source: Saskatchewan Parks, Recreation and Culture and Saskatchewan Council of Cultural Organizations

**Table 7**

**TIP Funds for all Cultural Activities and for Multi/Ethnocultural Activities**

| | 1985-86 | 1986-87 | 1987-88 | 1988-89 |
|---|---|---|---|---|
| Total TIP funds approved for culture | $80,626 | $437,180 | $1,061,328 | $1,494,524 |
| Funds spent on multi/ethnocultural activities | 9,480 | 46,033 | 20,367 | 19,430 |

Source: Saskatchewan Council of Cultural Organizations

right to direct funds in accordance with community needs, there should be a mandatory distribution formula which would guarantee that a specific percentage of TIP dollars would go towards multicultural projects. This would ensure that multicultural endeavours receive their fair share.

Some multicultural groups complained that there is little information about the sources of funding which do exist. There was confusion about the three major provincial sources of funding available and about the difference between these programs and the various federal government funding programs. They felt that information was not provided in any systematic manner nor in a form that is easy to understand.

The three major funding mechanisms notwithstanding, many local groups reported that they were attempting to deliver programs solely through volunteer support. Saskatchewan is recognized as having one of the highest rates of volunteerism in the country, but many presenters felt that volunteers were being taken advantage of. The Task Force was told that individual volunteers often assume responsibility for several tasks: they are asked to create and deliver programs, raise funds, as well as perform administrative work.

This situation is leading to volunteer "burnout". The solution, in the minds of the public, is some form of paid administrative support to coordinate activities, to foster a communications network between members and other groups, to plan and deliver programs, and to maintain records and archival material.

The Task Force was told that, *"A major gap, at the community level, is the lack of communication among the various groups which may find themselves competing for the same money unintentionally."* This was a further reflection on the confusion that exists in

regard to funding and on the difficulties of maintaining peak efficiency when depending solely on the dedication of volunteers.

The Task Force was reminded that long-term, progressive planning is impossible for any organization without a guarantee of continuing funds. In addition to raising funds to maintain programs, many organizations have found themselves expending excessive time and energy earning operating monies as well. Multicultural groups felt that there would be a substantial increase in the number and quality of programs delivered if the burden of continual fundraising were removed.

The need for capital funding was mentioned as well. Groups need funds to build, renovate and maintain facilities and to purchase office equipment. Most funding programs exclude this type of expenditure.

Festival grants, which were discontinued during 1987-88, are sorely missed in many centres. *"The inadequacy of grants for these cultural displays and for the arts in general is threatening the survival of many of these projects and inhibiting their production in many regions."* In some communities, multicultural celebrations have already been discontinued.

Funding support for youth development was frequently requested. The themes for youth programs included cultural retention, heritage language learning and multicultural awareness.

Visual and performing artists also had a concern about funding. It was their perception that the Saskatchewan Arts Board does not recognize the value of artists who relate strongly to their ethnocultural milieu.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

12.1 that government departments provide adequate funding for the implementation of all the recommendations contained in this report.

12.2 that information regarding funding from the lotteries and the federal, provincial, and municipal governments for multicultural programs and related activities be consolidated in one document and widely disseminated.

12.3 that funding agencies recognize the need of multicultural, ethnocultural, and immigrant settlement organizations to have paid staff for the delivery of programs and services.

12.4 that in order to make most effective use of human and financial resources, operational funding be provided to multicultural, ethnocultural and immigrant settlement organizations for long-term planning of program and special project development.

12.5 that a matching grant program for multicultural facilities be established for capital and start-up programs.

12.6 that the Saskatchewan Arts Board give increased attention to artists who portray an ethnic focus.

## 13. Facilities

Communities and multicultural groups emphasized that adequate, affordable facilities are essential for the delivery of programs and services and helpful in the preservation of culture. Although the need for appropriate facilities was widespread and urgent, recommendations concerning particular types of facilities were specific to individual organizations. Office space for administrative functions and storage of records, meeting rooms and classrooms, and space in which to practise and perform traditional expressions of culture, such as dance and theatre, were needed by many organizations.

The Task Force heard that in order to carry out various projects, multicultural groups require a base from which to work. Lack of adequate meeting and working space contributes to volunteer burn-out, to difficulties in program delivery, and to poor or inconsistent record-keeping methods and archive storage.

The variety of recommendations put forth reflected the diversity of the needs of Saskatchewan's multicultural community. Suggestions ranged from requests for multipurpose facilities which could be focal points for communities (Regina's new Performing Arts Centre and Estevan's National Exhibition Centre were held up as examples) to requests for greater access to existing public facilities such as schools, churches and government buildings.

The Task Force also heard that facilities need to be appropriate to the financial and human resources of individual multicultural groups. When maintenance of a facility drains the time, energy and budget of an organization, the facility actually erodes cultural growth rather than contributing to it.

The issues surrounding facilities are complicated by the differing needs and expectations of urban and rural communities and the disparate sizes of organizations requesting space. Where in one instance a church basement might suffice, in others only a large-scale multi-modal complex will meet the identified need.

In addition to requests for space to operate ongoing programs, the Task Force heard strong endorsements of museums. *"A museum does enrich the fabric of the community and the lives of those it touches; it does bring financial reward to the community; and it does draw notice from other areas and thus increases the potential for tourism."* Museums are seen as important means of preserving culture and our legacy from the past.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

13.1 that the provincial government encourage and support the development of cultural and multicultural centres throughout the province.

13.2 that it be ensured that the multicultural and ethnocultural organizations have access to adequate office space and equipment at reasonable cost for the delivery of their programs and services.

13.3 that the provincial government provide funding assistance for new and existing institutions, such as museums and galleries, which reflect the multicultural composition of Saskatchewan society.

# 14. Consultation and Representation

The individuals who spoke at the Public Dialogues felt strongly that they want to be involved in government decisions affecting the ethnic or cultural group to which they belong and the multicultural community as a whole. This was true of decisions taken at both the provincial and the local levels.

It was emphasized that, at the provincial level, the composition of boards, commissions and committees should reflect the ethnic and cultural diversity of the province's population. Special initiatives should be undertaken by the provincial government to obtain input from the multicultural community on issues which affect that community significantly.

People from northern Saskatchewan had a special concern about consultation. They pointed out that the demographic and geographic realities of northern Saskatchewan make its needs different from those of the south and that the cultural heritage of the people who live in that part of the province is distinctive and quite dissimilar from groups in the south. Northern residents urged the provincial government to consider these facts during any future consultative process and to design the process so that they have opportunities to participate and to speak of their unique concerns.

The importance of representation on local boards and committees was also mentioned. Municipal Recreation Boards and Regional Recreation Associations were of particular concern because applications for grants under the Trust Initiatives Program (TIP) must be channelled through one of these boards. At present, multicultural activities receive only a very small percentage of the funds available; the majority go to sports-related programs. Presenters felt that this situation might change if these boards were required to have at least one member to represent multicultural interests.

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

14.1 that provincial and local governments ensure that the multicultural diversity within their jurisdiction be reflected in their appointments to boards, commissions and committees.

14.2 that all government departments and agencies, in developing their programs and policies, undertake extensive consultations with the multicultural community.

14.3 that consultations be undertaken with residents of northern Saskatchewan prior to the establishment of policies and the undertaking of initiatives which affect them.

## 15. Review of Saskatchewan's Multicultural Act

Saskatchewan's present multicultural legislation is fifteen years old. Although it was the most progressive legislation of its kind when it was drafted, the broadening of multicultural issues has prompted a review.

In July, 1988, when the Minister of Parks, Recreation and Culture appointed this Task Force to review multiculturalism in Saskatchewan, he gave it a mandate to review all aspects of multiculturalism in Saskatchewan including current legislation and government policies. The *Saskatchewan Multicultural Act* was one piece of legislation which was discussed frequently both by speakers at the Public Dialogues and during the deliberations of the Task Force.

The need to revise the Act was a recurring topic during the Public Dialogues. The public suggested that the *Canadian Multiculturalism Act*, passed in July, 1988, be used as a guide. This federal legislation begins with a preamble which captures the spirit of multiculturalism, and is consistent with other relevant Canadian legislation.

The preservation of our ethnocultural communities must be a clear goal of the revised Act. Many ethnocultural groups are represented in Saskatchewan; no single group comprises the majority of the total population. The multicultural nature of Saskatchewan's society is strengthened by promoting the preservation of ethnocultural communities.

The intent of the Act should be to recognize the ethnocultural diversity of Saskatchewan, to reinforce basic freedoms, and to promote understanding. It should encourage harmonious intercultural relations through sensitive, responsive programs and practices.

It is crucial that people of Indian ancestry, their cultures and contributions be recognized. The Act should facilitate their inclusion as participants in, and full beneficiaries of, multiculturalism.

Immigrant organizations emphasized that society must recognize that immigration changes the cultural shape of Saskatchewan for the better. Whether named as a target group within the Act or not, immigrant groups were emphatic in their requests that some provincial government department take the responsibility for immigration matters. Although multicultural needs usually follow the immigrant's settlement needs, it must be recognized that these two different processes may occur simultaneously. For example, immigrants may feel the need to preserve their language while striving to learn English in order to integrate into the dominant milieu.

While some resentment was expressed that the development of English/French bilingualism is impeding the learning of heritage languages, there was general support for the *Official Languages Act*. Any new legislation should, therefore, be in harmony with the national commitment to English/French bilingualism. Concurrently, however, the Task Force was told that English/French bilingualism should not supplant the learning of heritage languages. More than any other issue, linguistic concerns underscored the need for a new multicultural act to achieve a sensitive balance.

The Saskatchewan Multicultural Advisory Council (SMAC) was formed under the authority of the existing *Saskatchewan Multicultural Act*. Members of the Council are private individuals, appointed because of their knowledge, experience and contributions to multiculturalism in Saskatchewan. Members are appointed by, and report directly to, Saskatchewan's Minister of Parks, Recreation and Culture. SMAC provides the Minister with advice on a

broad range of issues relating to the preservation and development of multiculturalism in Saskatchewan.

The Saskatchewan Multicultural Advisory Council was lauded as an important link between government and the people. To enhance the effectiveness of SMAC as an advisory body and as a liaison between the multicultural and ethnocultural communities and government, suggestions were made regarding SMAC's size, composition, appointment procedures and reporting mechanisms. Presently the Act specifies that SMAC has a grant reviewing function. It was felt that removing this administrative function would allow SMAC to focus on broader multicultural issues and on the setting of policies.

The Task Force was told that the Act must be an operational tool, not a statement of platitudes. It should define roles and responsibilities, broaden the powers of the Minister to advance multiculturalism and provide a funding mechanism so that this objective might be achieved. The revised Act should make provisions for the Minister to influence other government departments and agencies on matters pertaining to multiculturalism.

*Multicultural Youth Forum, November 25–27, 1988*

## Recommendations

Therefore, the Task Force on Multiculturalism recommends:

15.1 that the *Saskatchewan Multicultural Act* be revised to reflect the broadest concept of multiculturalism in Saskatchewan and that the following points be considered when revising the current legislation:

1. **Preamble**
   a) The Act should be preceded by a preamble that captures the essence of multiculturalism as defined by the aspirations of Saskatchewan's diverse population.
   b) The recognition of the Indian peoples as the original multicultural society of Saskatchewan should be stated in the preamble.
   c) The purpose of the Act should be stated in the preamble.
   d) The Act should be defined within the context of existing legislation, through "whereas" clauses, including, the *Canadian Multiculturalism Act*, the *Official Languages Act*, the *Citizenship Act*, the *Canadian Human Rights Act*, the *International Convention on the Elimination of All Forms of Racial Discrimination*, and the *International Covenant on Civil and Political Rights*.

2. **Multicultural Policy of Saskatchewan**
   a) The Act should include a multiculturalism policy.
   b) The policy contained in the Act should be structured so that it is complementary to the federal bilingualism policy.
   c) The policy contained in the Act should embody the preservation and enhancement of the use of languages other than English and French. The advancement of multiculturalism in Saskatchewan should be in harmony with the national commitment to the official languages of Canada.
   d) The policy should recognize the existence of communities whose members share a common origin, acknowledge the contribution they have made to Saskatchewan's society and enhance the retention and development of their cultural heritage.
   e) The policy should promote and support the understanding and creativity that arise from the interaction between individuals and communities of different origins.

3. **Role of Minister**
   a) The Ministers' Committee on Multiculturalism should be established in the Act and the mandate of this committee stated in the Act.
   b) The Minister responsible for multiculturalism should be appointed chairperson of the Ministers' Committee on Multiculturalism.

c) The Minister should appoint the chairperson and the vice-chairperson of the Saskatchewan Multicultural Advisory Council.

d) The Minister should report annually to the Legislative Assembly on matters relating to the implementation of the multiculturalism policy of Saskatchewan.

**4. Saskatchewan Multicultural Advisory Council (SMAC)**

a) A multicultural advisory body such as SMAC should be retained.

b) SMAC should consist of between 11 and 15 members.

c) The process used for the appointment of members to the Task Force on Multiculturalism should be considered as a model for the appointment of members to SMAC

d) Members should be appointed to SMAC for a term of two years; appointments should not exceed two consecutive terms.

e) A clause should be added to state that the current Council should continue to function until a new Council is appointed.

f) SMAC's role in approving grants should be removed from the Act.

g) SMAC should meet annually with the Ministers' Committee on Multiculturalism.

h) The mandate of SMAC should be clearly defined in the Act.

i) Monies appropriated by the Legislature to support the operation of SMAC should be consistent with the importance of its mandate.

**5. Implementation of the Multiculturalism Policy of Saskatchewan**

a) The Act should clearly stipulate how the multiculturalism policy will be implemented and monitored.

b) SMAC should submit an annual report to the Minister on the activities of the Council and on matters relating to the implementation of the multiculturalism policy of Saskatchewan.

# 16. Conclusion

During the course of the Public Dialogues, the Task Force heard from many of Saskatchewan's people. Some comments were presented formally through oral and written briefs; some came informally through conversations before, during and after the Public Meetings and through radio open-line programs. The Task Force members feel confident that they heard a genuinely representative and sincere sampling of the opinions of Saskatchewan's citizens.

The report of the Multicultural Youth Forum, correspondence with Saskatchewan Crown Corporations and meetings with selected government departments and non-government organizations were separate and important sources of information.

One theme which permeated virtually all comments made at the Public Dialogues was the pride that Saskatchewan people have both in their province and in their cultural heritage. However. the same people who expressed such pride also shared concerns relating to lack of employment and educational opportunities for people from visible minorities and pointed out many instances of individual and system-wide racism.

The government of Saskatchewan, although obviously respected by the presenters, was clearly encouraged to examine its own practices in regard to delivery of services and the employment of individuals who are of Aboriginal or visible minority backgrounds. There was strong support for the development of a new Multicultural Act. It was felt that a new Act would be concrete evidence of the government's support for multiculturalism and of its recognition that multiculturalism enhances the quality of life for all citizens.

During the Public Dialogues, some resentment was expressed concerning the bilingual policy and practice of the government of Canada. Mostly, presenters requested that heritage language instruction and English as a Second Language instruction be given attention comparable to that accorded instruction in Canada's two official languages.

The Task Force heard that people of Indian ancestry have a unique position — a position derived from their status as Saskatchewan's original multicultural society. It also heard that the multicultural portrait of northern Saskatchewan is quite different and distinct from that of the southern part of the province.

The Task Force feels confident in submitting the recommendations contained in this report to the Ministers' Committee on Multiculturalism. The process used to gather information was comprehensive and allowed participation by many people. The analysis of the information collected and the formulation of the recommendations contained in this report were conducted in a thorough and objective manner.

The Task Force's major objective throughout all its deliberations was to make recommendations which would allow Saskatchewan citizens to benefit from the cultural growth, personal enrichment and interpersonal awareness that a truly multicultural society brings. The Task Force feels that it has been successful in this task and confidently endorses the recommendations in this report.

# Glossary

**Aboriginal:** A generic term referring to the descendents of those people who lived in North America before the beginning of European immigration. It includes Indian (both treaty and non-status), Metis and Inuit people.

**Assimilation:** A process, clearly distinct from integration, of eliminating distinctive group characteristics; this process may be encouraged as a formal policy (e.g., the American "melting pot").

**Australasia:** The islands of the central and southern Pacific area.

**Discrimination:** The conscious act of dealing with a person or persons on the basis of prejudicial attitudes and beliefs (rather than on the basis of individual merit). Thus prejudice is a state of mind, while discrimination is an action.

**Employment Equity:** A component of anti-discrimination policies, involving the restructuring of the hiring and promotion practices of institutions and organizations along lines which reflect the composition of society.

**Employment Equity Programs:** Programs which have a mandate to examine actual structures of recruiting and hiring practices in order to recommend and implement changes that deal with more specific goals in the short term. These programs may be mandatory and, in some cases, targets may be set. In government, contract compliance may be used as a technique to extend affirmative action programs to the private sector, by requiring that firms which have government contracts also establish such programs.

**Ethnic Minorities:** Same as ethnocultural minorities.

**Ethnocultural Communities:** Same as ethnocultural or ethnic minorities.

**Ethnocultural/Ethnic Origin:** Cultural, national, racial origin of a person. Every Canadian has an ethnic origin.

**Ethnocultural Majorities:** Canadians of Anglo-Celtic or French origin. While neither group constitutes a numerical majority, this term also considers the relative power and influence exercised by these groups in society.

**Ethnocultural Minorities:** Canadians with origins other than Anglo-Celtic or French.

**Integration:** A process, clearly distinct from assimilation, by which groups and/or individuals become able to participate fully in the political, economic, social and cultural life of the country.

**Matching Grant Program:** A program in which the government or some other funding agency provides a grant equal to the amount of dollars raised by a community group.

**Multiculturalism Policy:** One which promotes the integration, not the assimilation, of minority groups into society which at the same time assists those who wish to maintain their distinctive cultural identities (e.g., Canadian "cultural mosaic"). In this report, the term is understood to include a multiracial element.

**Pluralistic Society:** One which is comprised of persons belonging to several different ethnic, racial, linguistic or religious groups; some may result primarily from historical demographics (e.g., Switzerland, Yugoslavia, many African States) while others result primarily from immigration (e.g., Canada, United States and Australia).

**Prejudice:** Literally to pre-judge; a mental state in which an individual passes judgment (unfavourable) on a person he or she does not know, usually attributing to that person a variety of characteristics which are often identified with the group of which that person is a member. It is an attitude rather than a behavior.

**Race:** A term which describes the ethnic origin of peoples on the basis of certain common physical features. Examples are Whites or Caucasians, South Asians, Black, Chinese or South East Asians.

**Racism:** Discrimination on the basis of racial/national/ethnic origin, or colour.

**Redress Package:** A component of anti-discrimination policies, generally legislation which prohibits discriminatory acts and/or provides legal remedies for victims of such acts (for example the *Canadian Human Rights Act*, the *Charter of Rights and Freedoms* and the *Provincial Human Rights Act*).

**Settlement Programs:** Programs designed to assist newly-arrived immigrants to integrate into a society. Typically they include language training, orientation, housing and counselling services.

**Stereotype:** A fixed image attributing certain characteristics or habits to a specific racial or ethnic group.

**Target Groups:** Under-represented or disadvantaged groups to which specific programs, including affirmative action programs, are directed.

**Note:** The definitions in this glossary have been adapted from those contained in the following publications.

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# Appendix A — Public Meetings

| Date | Community | Registered Attendance |
|---|---|---|
| October 28, 1988 | Estevan | 37 |
| | LaRonge | 28 |
| October 29, 1988 | Prince Albert | 72 |
| | Yorkton | 56 |
| November 4, 1988 | North Battleford | 34 |
| | Tisdale | 18 |
| November 5, 1988 | Humboldt | 56 |
| | Swift Current | 83 |
| November 18–19, 1988 | Saskatoon | 196 |
| November 25–26, 1988 | Regina | 186 |
| Total | 10 | 766 |

Source: Saskatchewan Parks, Recreation and Culture

# Appendix B — Recommendations from the Multicultural Youth Forum

The following recommendations represent the priorities for future action as identified by the Youth Forum participants in the final plenary session. They are presented in descending rank order with A. being the most important.

### A. Education in Schools and Teacher Training

Schools must give students a wider world perspective by revamping existing curricula to include units on multiculturalism and intercultural understanding. Although an understanding of multiculturalism should start at home, it must also be evident in the K to 12 curricula. In addition, teacher training programs must include courses in multicultural sensitization. Teachers, school administrators and students must become aware of the problems faced by students of different cultures within the school community. Workshops should be offered for teachers who have been in the work force for a number of years and have not had training in multicultural education.

### B. Education of, Via and about Media

Documentaries and advertising in the media should promote, educate and condition the community to multicultural issues and foster a positive regard for all cultures. Canada's citizens should be educated to recognize the bias in advertisements and news reporting. The media should reflect an ongoing focus on multiculturalism. Television shows, especially those aimed at children, must reflect the multicultural reality of Canada.

### C. Multicultural Forums and Exchanges

More opportunities must be given for students and teachers to participate in multicultural forums. Youth forums should be held more than once a year and an effort must be made to include participants from all socio-economic levels of society. Youth forums could be held in all schools.

### D. Governments: Serve as Models of Multiculturalism

Government ministries should develop programs related to multiculturalism. Government needs to "multiculturalize" its own institutions as a model and become instrumental in setting a good example for other segments of society. Provincial departments which should present a multicultural focus must include the following: Education; Parks, Recreation and Culture; Justice; Labour; Immigration and Tourism.

### E. Community Agencies

Community agencies must be educated and put into practice the principles of multiculturalism in order to counteract racism and discrimination.

### F. Affirmative Action

Government and community agencies must initiate affirmative action plans when necessary.

### G. Promotional Programs

Provincial governments should provide and sponsor television programs on multiculturalism. Programs could focus on the similarities of different cultures and positive interaction among cultures.

### H. Funding for Multicultural Groups and Heritage Language Schools

It was evident that most participants first experienced multiculturalism through multicultural festivals such as Mosaic in Regina, Folkfest in Saskatoon and in other locations in the province. Attendance at heritage language schools was also cited as an influence. They felt that these experiences were positive influences in their lives

and recommended that government increase funding for multicultural groups.

### I. Definition of Multiculturalism

It is strongly recommended that the government establish a working definition of multiculturalism.

### J. Multicultural Centres

It is recommended that the government fund multicultural centres where people of various ethnic backgrounds can meet and share experiences. These centres would bring people together rather than relegate each community to its own centre.

### K. Evaluation of Immigrant Skills

The government must undertake a fair evaluation of the skills of new immigrants to Canada. A fair evaluation would be based on work skills with less emphasis on English language skills.

# Appendix C — Members of the Task Force

**Dr. Ernie Epp**

Ernie Epp has worked with multicultural programs since 1975. In the past thirteen years he has been instrumental in the development of a number of key multicultural organizations, including the Saskatchewan Association of Multicultural Education and the Canadian Council of Intercultural Education. He has chaired three previous task forces and has just completed a two year term as chairman of the Saskatchewan Multicultural Advisory Committee. He is Director of Programs for the Saskatoon Mental Health Clinic.

**Loretta Dick**

Loretta Dick teaches elementary education in Pilot Butte. Her familiarity with issues in multiculturalism stems from her years of volunteer involvement with immigrants, refugees and new Canadians. She is the past chairperson of the Saskatchewan Association of Immigrant Settlement and Integration Agencies.

**Margaret Freund**

Margaret Freund is the heritage language program coordinator for the Saskatoon Board of Education and has extensive experience with issues related to heritage language teaching. She emigrated to Canada from Britain in 1969.

**Dr. T.E. Harras**

Tony Harras is a Canadian citizen of Ukrainian descent who has furthered the cause of Canadian multiculturalism through almost fifteen years of direct involvement with multicultural programs and organizations. He was involved in establishing the Multilingual Association of Regina and the Saskatchewan Organization for Heritage Languages Program. He is an engineer by profession.

**Ralph Kirkland**

Ralph Kirkland teaches English at Walter Murray Collegiate in Saskatoon. Since emigrating from Britain in 1968, he has been active in both the Afro-Caribbean Association in Saskatchewan and the Saskatchewan Council of Cultural Organizations. Ralph is the past chairman of the provincial Cultural Advisory Committee.

**Armand Martin**

Armand Martin is the Saskatchewan Department of Parks, Recreation and Culture's liaison on the Task Force. He has a francophone background and has been working in the area of multiculturalism for the past eight years.

**Dr. Harbans Narang**

Harbans Narang emigrated to Canada in 1968. Originally from India, he is active in the areas of multicultural education, heritage language and immigration concerns. Dr. Narang teaches language arts/reading at the University of Regina.

**Peter Saganski**

Peter Saganski's involvement with multiculturalism has been at the civic, provincial and national levels. Although keenly involved in the Ukrainian community, he brings a broader perspective because he has worked with many ethnic and cultural groups through his participation with multicultural councils. He is a construction superintendent with a private company.

**Lucille Tessier**

Lucille Tessier is an Associate Professor at Campion College, University of Regina. She teaches French language classes as well as a course in French Canadian Civilization. She is a respected author with several books to her credit.

# Acknowledgements

Report drafted and compiled by First Expressions/Evelyn Filson.

Editing and production coordination by Loraine Thompson Information Services Limited.

Report printed in Saskatchewan by Turner-Warwick Communications.

The Task Force on Multiculturalism wishes to thank the Board of the Saskatchewan Council of Cultural Organizations for its support throughout the project and its administrative assistance.